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REPORTS.

HERMES XL.

Fascicle 1.

Die Blättersetzung im 4. Buche der Briefe ad Atticum (W. Sternkopf). Mommsen's success with the letters ad Quintum fratrem (see A. J. P. XXVI p. 475) was followed (1845), after an examination of Mediceus XLIX 18, by a similar reconstitution of the text of the 4. book ad Atticum (ep. 16 to end), based on the theory that here too the MS leaves of the archetype had become disarranged. But as a section containing about 60 lines (Orelli's text) had changed places with one of 90 lines, which difference in length Mommsen did not attempt to account for, and as a number of difficulties remained, a few scholars have assumed further minor transpositions, especially Holzapfel, whose suggestion has been adopted by C. F. W. Müller and Purser. Sternkopf vigorously defends the text, as determined by Mommsen and accepted by Boot, Baiter, Wesenberg and Tyrrell, by means of interpretation and emendation. He, further, meets the chronological difficulties that have been pointed out, and with the aid of diagrams makes it clear how unequal as well as equal sections could be interchanged. The same disarrangement in the other Atticus MSS and their approximate agreement, in the probable number of page lines, with the Quintus MSS point to a common archetype. A useful summary of the letters in question is given (pp. 42-44) with the assurance that we have in them a safe historical guide.

Atticus als Geschichtschreiber (F. Münzer). Atticus began his historical work with a sketch of Cicero's consulship (60 B. C.), which was but a step to monographs on such families as the Fabii and Aemilii (58 B. C.). His point of departure was the living members, to the neglect, as a rule, of extinct branches; but he included ancestors on the distaff side. Then stimulated by Cicero's *de Republica* (54 B. C.) he wrote his most important work, the *liber annalis* (47-46 B. C.), in time to aid Cicero greatly in the composition of his *Brutus*. Though fragments are absent and specific references to its contents few, we can obtain a fair general idea of it from Nepos (Atticus) and Cicero (*Brutus*, *Orator*). Moreover, the latter's large use of it encouraged Münzer to attempt a reconstruction. In accord with scholars as to its general character, and proceeding critically from well-known data, especially passages in the *Brutus* and *Cato*, thereby revealing Cicero's methods, Münzer presents the *liber annalis* concretely, step by step, as containing: the dates, reckoned yearly, or at convenient intervals, *ab urbe*

condita; the names of the eponymous magistrates, chiefly consuls, with full name and the addition, if famous, of their filiation; also the names of praetors and plebeian tribunes when connected with important events (Mommsen *röm. Chron.* 145 A 274 to the contrary notwithstanding); further, laws, wars and, in general, *res illustres populi Romani*, including to some extent foreign, especially Athenian history, arranged synchronistically. It was apparently more convenient and serviceable than Nepos' chronica in three books; but less accurate from its dependence on the later annalists. After its publication Atticus wrote by request other genealogical monographs. The article is valuable for interesting details.

Die Castores als Schutzgötter des römischen Equitatus (W. Helbig). Had the Roman equitatus been organized before the period of Hellenic influence, it would have been placed under the tutelage of one of the *di indigites*, viz., Mars or Quirinus; religious conservatism would have opposed a later transference; we must infer, therefore, that the Hellenic divinities accompanied Hellenic influence at the organization of the equitatus [For Attic analogies see Mommsen's *röm. Staatsrecht* III 1. p. 253 n. 2]. The Roman equitatus existed as mounted hoplites as early as the 6. century B. C., according to the evidence of clay reliefs, (the regular cavalry not earlier than the 4. century, in Athens and Sparta than the 5. century B. C.), and was subsequent to the synoikismos of the Palatine and Quirinal settlements, as shown by the ancient festival calendar. Intercourse with Greece, however, preceded the synoikismos, as proved by the burials in the Forum. The cult of the Dioscuri, as patrons of the *ἱππεῖς*, was especially common in the Western colonies, and was gradually adopted, along with the organization of the *ἱππεῖς*, by the Italic patrician governments during the period of the Greek oligarchies, and in Rome through the mediation of Tusculum, where the Dioscuri were the chief divinities. The aid they bore the Locrians at the Sagras river about 650 B. C. was duplicated, in Roman legend, 499 B. C. at lake Regillus (Livy II 19). But the *templum Castorum*, erected in consequence 484 B. C., was, of course, not the beginning of the Roman cult, which must have been already established with altar, grove or fanum, in charge of the *tribuni celerum*, who were originally clothed with military as well as priestly functions. These are to be regarded as the sacerdotal representatives of the equites, just as the Salian priests represented the older Roman infantry.

Lesefrüchte (U. von Wilamowitz-Möllendorff). (See *Hermes* XXXVII 321). Out of an abundance we select the following: A discussion of the dittographies and interpolations of the *Ἄσπις Ἡρακλέους* and *κατάλογος*. The genuine poems of Hesiod grew like a snowball, in marked contrast with the *Iliad*. The corrupt verses *περιγύων δ' ὑποκαχέει . . . καταυδεῖη* in Demetrius *π. ἐρμην.* 142, which editors, following Bergk, have inserted in Alcaeus' imita-

tion of Hesiod (Bergk 39), are from Sappho. Just as the Rhesus contains un-Euripidean words and expressions, so the fragments of the Pleisthenes reveal its spuriousness, viz., the strongly contrasting γε μὴν (625) is hardly tragic, certainly not Euripidean. [According to Bäumllein, Gr. Partikeln 158-9, it is both tragic and Euripidean—Aeschyl. Ag. 1378, Prom. 871, S. c. Th. 1062, Soph. El. 973, Eur. Or. 1083, El. 754.] The Aratus mentioned by Theocritus (VII 98, VI 2) was a Coan, not the poet of Soli as Christ and other devotees of holy 'mumpsimus' think. Ps.-Moschus III 97 should read εἰ δὲ Συρακοσίοισι Θεόκριτος; there is no gap here. Herodotus wrote *X* in II 145 for χίλια; this standing later for ἐξακόσια produced the impossible ἐξακόσια ἔτεα καὶ χίλια of our texts (cf. Stein l. c.). In Thuc. III 12, W. deletes ἐπ' ἐκείνοις εἶναι, an old crux. [Anticipated, see Boehme ed⁶. 1882.] Hyperides' fgmt. 184 Bl. τῆς πυκνὸς τοσοῦτον εὕρισκούςης means 'the use of the Pnyx fetched (earned) so much'; another instance of an Hellenistic word in H. [but cf. Stephanus]. Read ὑπολαμβάνειν οἰκῶν at the end of Ps.-Aeschines' letter 9; W. severely criticizes Drerup for publishing a special edition of these letters. Antiphanes of Berga (Plutarch de profectibus in virtute 7) is not to be identified with the comic poet A., though a contemporary. His Münchhausen story of the 'frozen words' (l. c.) was used as an illustration by a pupil of Plato; delete the <ἐπι>. Then follows (l. c.) a criticism of Sophocles, which probably originated with the poet himself.

Miscellen: Wackernagel suggests for ἐγκλαύσσα (Bacch. V 142, cf. A. J. P. XXVI p. 480) ἐξαύσσα from the obsolete ἐξαῦσαι meaning ἐξελείν, for which see Poll. 6, 88; Hesych, s. v.; Alkman fr. 95 (καταύσεις for καθαιρήσεις); Plato com. fr. 38 (II 610 K, II 627 M) and compare ἐξαστήρ (Hesych. s. v.). H. v. Arnim attributed Papyrus Hercul. 1020 to Chrysippus (Hermes XXV. 473 ff.); but appends an interrogation mark in his Stoicorum veterum fragm. (II p. 40). B. Keil now gives certainty to A's conjecture with the aid of Isidorus of Pelusium (Patrol. Gr. LXXVIII 1637 M), who drew his information from the Neoplatonists of Alexandria. (See also Berl. Phil. Wochenschr. 1904, No. 47, p. 1502.) Leo points out the metre of the inscription from Luqsor (140/141 A. D.), published in Bull. de corr. Hell. XXVIII (1904) p. 201, in which a father sues a son for non-support before the judge Anacharsis,—a new rôle for this familiar character. Similar versified anecdotes occur in Babrius and Phaedrus. Leo cites also Aristoph. Clouds (1321 ff.), Plato's Gorgias (p. 519 C ff.), etc.

Fascicle 2.

Lesefrüchte (continued) (U. von Wilamowitz-Möllendorff). The fragmentary tractates of Plutarch, p. 498-501 e originally belonged to a dialogue held before the tribunal of a proconsul, possibly at Ephesus. The scazons in the Aesopic fable 500 c ἀλλ' ἐμοῦ ὄψει are not accidental and show that this measure

was used in fables before Babrius. The two λόγοι π. σαρκοφαγίας are genuine; they also belonged to an original dialogue. The peasant letters of Aelian are valuable so far as they appertain to the fragments of the Comic poets. A few emendations are offered. 'Εαυτὸν τιμωρούμενος means 'he who punishes himself'.

A rereading of Kallistratus in the new edition by Schenkl and Reisch shows again the worthlessness of the author. A few emendations are proposed. The Eretrian inscription in the *Ἐφημερίς ἀρχ.* 1902, 98 contains the first example of *παρωιδοί*, and so W. gives a sketch of Parodic literature on the basis of Athen. XV 698, and suggests, from an analogy offered by the inscription, that Hegemon's gain of fifty drachmas, instead of the expected hundred (l. c.), meant that he had obtained at Athens the second prize. An emancipation document from Thera (I. G. XII 1302) offers a text for illuminating remarks on the names of slaves. The occurrence of *κλεησι-* in names, points to a verb *κλέθειν* (cf. Smyth Greek Mel. P. p. 185).

Beiträge zur Textgeschichte des Sueton (M. Ihm). (Cf. Hermes XXXVI, p. 343 ff., XXXVII, p. 590 ff.). The archetype in Fulda served Einhard as a model for his famous *vita Caroli*, and so became known to his admirer Lupus, abbot at Ferrières (840), who sent for it, and either received the original or a copy. From this exemplar, more or less directly, have descended the French MSS, our only source. These are full of interpolations, excepting M (IX century) and V (XI-XII century), to which G (XI century) is closely related. M is the best; the vulgata agrees with one of the poorest. Ihm gives a classification and discusses some textual points. We note the late occurrence of the Acc. Pl. -is, the Genitive -i (instead of -ii) (M rarely varies in the case of proper nouns in -ius); the Dat. and Abl. -is (instead of -iis), etc. The lack of consistency may be due to Suetonius himself, as he depended on various sources.

Ovids Metamorphosen in doppelter Fassung? (H. Magnus) That the Metam., in their unfinished state (cf. Trist. I 7), contained a number of passages expressed in two ways, between which Ovid had not made a final choice, is believed by a number of scholars (cf. R. Helm Festschrift für J. Vahlen, p. 337 f.). Magnus shows that, of the passages in question, only one set could have been original. The others are interpolations made at different times; three in Metam. VIII, by the same hand, between the XI and XIII centuries; I 544 f. much earlier. Originally these interpolations were separate, probably written on the margin; but now all the MSS are more or less contaminated, making the separation difficult. Only in XII 189 f. is the corrupt reading to be traced to MS O (See A. J. P. XXVI, p. 225). The Daphne myth (Metam. I 544 f.) is treated at length in an interesting manner, showing that Ovid, to serve his purposes, transferred the Arcadian myth to Thessaly.

Festi codicis Neapolitani novae lectiones (W. M. Lindsay). L. presents a selection of the more certain readings of a very careful copy of some of the burnt fragments of the Farnesianus made by Croenert, with brief comments on Müller's text, whose paging is given. Of the results obtained we note that, according to Müller (p. 301, 2, 26), Festus cites v. 408 of the Cistellaria and adds Plautus in Syr., which has been read Syro and Syra and variously explained (cf. Schanz *Gesch. d. röm. Lit.* I², p. 47). L. gives the corrected reading sym (vel n; non est r) with the suggestion *Gymnasio?* (s pro g).

Die Schrift *περὶ ἀέρων ὑδάτων τόπων* in der lateinischen Übersetzung des cod. Paris. 7027 (H. Kühlwein). K. publishes here entire the above translation in compliance with Heiberg's request (see A. J. P. XXVI, p. 227), and in a critical account of it justifies, in a measure, his sparing use of the same; but admits that it served Heiberg to make a number of excellent emendations.

Plutarch's Schrift *περὶ εὐθυμίας* (M. Pohlenz). Scholars have marked a Stoic tendency in this essay (cf. A. J. P. I, p. 102; XII, p. 375 (bis), cf. also XXV, p. 472); but all post-Aristotelian schools have in common the aim to render man independent of external circumstances by the exercise of reason. Epicurus said *οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως* (Sent. s. 5; cf. Ritter & Preller¹ 383). A careful analysis and detailed examination of the *περὶ εὐθυμίας* reveal that the theme, disposition and a number of essential details are Epicurean. This is due to some Epicurean source, to be dated somewhere between 146 B. C. and the Empire, a source that probably departed from the official Epicurean doctrine (c. 16). Indeed, it is likely that Plutarch used a source that, like himself, had gathered honey from many flowers. While following the original disposition of the matter, Plutarch introduced a number of details that applied to his Roman friend Paccius (not the poet mentioned by Juvenal), and drew on his other writings and notes. Thus the source has been obscured by the inclusion of anecdotes and citations from Cynics, Academicians, and Stoics as well as from Epicureans. That the Platonic Plutarch, author of *πρὸς Κολώτην*, etc., should have used an Epicurean treatise on the *ἡδονὴ καταστηματικὴ* is not so strange, especially as he could modify details at will, and is further made intelligible by comparison with his *παρὰμνητικὸς εἰς τὴν γυναῖκα τὴν αὐτοῦ*. Through Plutarch these Epicurean ideas were current among the Christians of the IV century. Basil the Great even recommended the monastic life with words of Epicurus.

Aristotelica (H. Diels). 1. In *Metaph.* A 5. 987^a 9 our texts read *μετρίωτερον*, which is, as D. shows, unsuitable to the context as it would compliment Arist. predecessors. So D. develops the meaning of the obscure variant *μορυχώτερον* as equivalent to *σκοτεινότερον*, which fits the passage. Probably **μορυχρός* is related to

μορύσσειν (Od. ν 435) as βδελυχρός (Epicharmus 63 Kaib.) is to βδελύσσειν. We see that just as words unknown to the Graeculi disappeared from the better preserved text of Plato (cf. Hermes XXXV, p. 544), so it has happened with the text of Aristotle. D. illustrates this fact also with the Abderite term παλάσσειν (Attic πλέκειν). Perhaps Plato Phaedo 82 D should read σώματι παλάττοντες (spotting [their soul] with σώμα); παλάσσειν was possibly a poetical expression derived from Philolaos. 2. D. shows that the curious notion that sweet water would filter through the walls of a closed waxen bottle sunk in the sea, originated with Democritus, from whom Aristotle, his admirer, and others accepted it. Though a mistaken experiment, it illustrates the inductive method of the Abderite school, from which a large part of Strato's experimental Physics was derived.

Miscellen: Landgraf proposes: 1—*vertitur* for the difficult *perditur* in Horace Sat. II 6. 59 [Anticipated by Halm cf. Krüger¹⁴, p. 208]. The verse imitates Enn. Ann. 6: *vertitur in terea caelum* just as Vergil Aen. 2. 250 does (cf. Macrob. 6. 1. 8). For an additional example of Ennius as a common source of Vergil and Horace, see Sat. II 6, 100, and Aen. VI 535 (cf. Norden, Aen. VI, p. 363 A 2 and p. 263); 2—*ficos* (Charisius, p. 96, 5 K) for *vicos* in Hor. Sat. I, 9, 13 (cf. Varr. r. r. I, 2, 10 *sacra* via ubi poma veneunt). Detlefsen offers some corrections to Keil's (Gram. lat. I, 533–565) extracts from Charisius' Ars. gram., found only in cod. Vindob. 16, dated 700 A. D. at Bobbio. Knaack prints the metamorphosis of the nymph Peristera, as told by Lactantius Placidus (comm. in Stat. Theb. IV 226) and offers a few emendations.

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PHILOLOGUS, LXIV (N. F. XVIII), 1905.

I, pp. 1–26. Th. Zielinski, Marginalien II. Here are collected more than a score of brief observations including: Euripides' Meleager; rudimentary motives in Tragedy; Sophocles' Trachiniae; the marvelous water of the Styx; time of Cic. pro Roscio comoedo; Ovid's Art of Love; the forsaken lady as heroine and wife; Ovid and Shakespeare; Charmion; Petronius' *vinum domesticum, ministratoris gratia est* (cf. Aristoph. Eq. 1205); Genius and Juno; the seven deadly sins (cf. Hor. Ep. I. I. 33 ff. and Serv. ad Aen. VI, 714); the alchemistic Oracles of Apollo; the Initiatives of Leontios; an ancient Wallenstein; Plutarch and Shakespeare.

II, pp. 27–65. G. A. Gerhard, Untersuchungen zur Geschichte des griechischen Briefes I. The formula *ὁ δέῖνα τῷ δέῖνι χαίρειν*. 1. The grammatical explanation of the formula. Apollonios Dyskolos explains *χαίρειν* as infinitive instead of imperative, but later gives the choice of supplying *λέγει* (= *προστάττει*) *χαίρειν* cor-

responding to *χαίρει*, and *εὔχεται χαίρειν* for *χαίροις*, the former being the preferable. (P. 37) The only historically approved explanation is *λέγει* or *γράφει*. 2. The development of the formula. It came to the Greeks from the Persians in the beginning of the fifth century, from the official correspondence with the great kings. This form was *ὁ δέῖνα τῷ δέῖνι* (*τάδε* or *ὡδε*) *λέγει*, (*τάδε*) *γράφει*. This was later superseded by *χαίρειν*.

III, pp. 66-94. E. Drerup, *Beiträge zur Topographie von Alt-Athen*. I. The *Πελαργικὸν ἐννεάπυλον*. Statement on p. 22: There was a confusion between the older wide-encircling and strongly fortified and the later narrower and unfortified Pelargikon, which resulted in the invention of a powerful outwork with nine gates, supposed to have been on the saddle between the Akropolis and the Areopagos. II. The Pnyx. Summary on p. 80 f: The original purpose was for religious assemblies as is shown by the style of construction, which is of the Mykenaeon time. The elevated platform cut from the rock was for the king and his suite. III. The oldest lower city and Thukydides II 15. Summary on p. 92: The passage is an historical reconstruction. Reliable historical tradition did not exist.

IV, pp. 95-115. O. Leutze, *Metellus caecatus*. Examination of the story that L. Caecilius Metellus, who saved the Palladium in 241 B. C. from the fire in the temple of Vesta, was struck blind, but was rewarded with a statue and admission to the Senate. The conclusion is that he saved some of the relics from the temple and was rewarded by his fellow citizens. The story of the blinding, the identification of the relics with the Palladium, are additions. The account of the blinding arose in the time of the empire under the influence of the schools of rhetoric.

V, pp. 116-136. J. P. Postgate, *Ad. siluas Statianas Siluula*. Discussion of the readings of the Madrid codex.

VI, pp. 137-141. Fr. Luterbacher, *Chronologische Fragen zu Livius XXI*. Livy reckons as a biennium the end of the year 218 B. C. and the greater part of 217. According to this method of reckoning we can see how the Mercenary War in Polybius I. 88. 7 is three years and four months, in Livy 21. 2. 1 five years. Livy includes the end of 241 and the beginning of 237. Hamilcar went to Spain in 237 and died in the beginning of 229. Hasdrubal's death falls probably in the close of 222, not the beginning of 221. Saguntum was destroyed in 219.

VII, pp. 142-146. O. Crusius, *Aus antiken Schulbüchern*. The ostrakon published in *Bull. d. corr. Hellén.* 1904, 202, of the year 140 A. D., contains an hitherto apparently unknown Anacharsis-*χρεία*, in trimeters, written from dictation by some pupil. Its contents resemble those of Ox. pap. II 84, p. 133, also from the hand of a school-boy.

Miscellen.

1. pp. 147-148. O. Schroeder, 'Euripides an die Nacht.' (Ar. ran. 1331 ff.) Text with metrical divisions and comments.

2. pp. 149-150. E. Bickel, Zur Bedeutung des Ammon-Orakels. The ps. Platonic Alcibiades *περὶ εὐχῆς* XII 148 D-149 C compared with Lucan 9, 515 f. shows that Ammon, a god of poverty, preferred a maimed victim to the gifts of wealth. This may show influence of the cynic philosophy.

3. pp. 150-153. P. Diergart, 'Ορείχαλκος und Ψευδάργυρος in chemischer Beleuchtung. The former, from the first century B. C. on, corresponded to our brass. What it was in the classical period must remain problematical. It may be translated "copper-alloy." Ψευδάργυρος (Strabo 610) is probably not zinc. It may be translated "false-silver," with the addition "of unknown composition."

4. pp. 153-154. T. W. Dougan, Hectora Hectorem, Zu Cicero Tusc. I, 44, 105. Read Hectora in the passage from Accius and in Cicero's words following: Cf. Varro L.L. X 70 (Muell.) Accius Hectorem nolet facere Hectora malet.

5. pp. 154-158. Th. Breiter, Die Planeten bei Manilius. M. said all he wanted to say about the planets, so far as it suited his plan, as he has laid it down. What does not accord with this plan has been added by old interpolators.

6. pp. 158-160. H. Funck, Beiträge zur Erklärung und Uebersetzung der römischen Komiker. Notes on Trin. 510, 599, 723 ff. 820, 1146, Men. 120 f., 136, 156, 252. P. 160 Suppl. to p. 80. A new evidence for the date of the erection of the Pnyx is found in the undoubted relation of the Pnyx-complex with the "Theatre" of the Mykenaeen palace in Phaistos.

VIII, pp. 161-223. W. Otto-Juno, Contributions to the understanding of the oldest and the most important facts of her cult. I. Examination as to the spread of the cult shows (p. 171), that with one exception the goddess is not met with outside of Rome (Latium) in a form which is not already known from Rome, and that accordingly a transfer from or to Rome must have taken place, and secondly, that aside from Etruria, the places which have been shown to be centers of the Juno-cult are all either old colonies or cities which at an early period adopted the Roman life. P. 176. Most probably the origin of the cult is to be sought in Latium. II. "Juno" denotes the female soul as a divine being of the female sex. III. Juno as fruitfulness of nature. IV. Juno as queen. V. As Lady of the Kalends. VI. Was Juno really as closely joined with Juppiter in the cults of antiquity as is generally accepted? Results and conclusions pp. 220-3. J. is a goddess of the underworld. The name is perhaps a fem. of *iuvenis*—young woman.

IX, pp. 224-247. A. Matthaei, Das Geiselswesen bei den Römern. Hostages are such pledges as in extrajudicial use are delivered over to a party, who can deal with them according to his free judgment (though not arbitrarily), as surety for some obligation.

X, pp. 248-253. M. Mayer, πέδιλα. Discussion of the use made of certain clay-objects, probably by masons, plasterers, and painters. They are inscribed often with the name of the owner; one has ΠΕΔ which seems to be for πέδιλον, a name suiting the use the object was probably put to.

XI, pp. 254-268. C. Hentze, Die Chorreden in den homerischen Epen. In Iliad there are 10, Β 271, Δ 81, Χ 372, Η 178, 201, Ρ 414, 420, Γ 155, 297, 319. In the Odyssey there are 18, β 324, 331, δ 769, θ 328, ι 493, κ 37, 442, ν 167, ρ 482, σ 72, ι ι ι, 400, υ 375, φ 362, 396, 401, χ 26, ψ 148. The conclusion of the writer (p. 259) is that for the Iliad these passages are not mere 'frills,' but are either themselves essential parts of the epic action, or of immediate significance for its development. In the Odyssey (p. 263 f.) 12 are from the suitors, while in the Iliad it was not so often necessary to put words into the mouths of the great mass of the Achaean and Trojan armies.

XII, pp. 269-279. C. Wendel, Theocritea. 1. The Commelin edition of 1596 is same text as 1603. The ed. 1604 by Heinsius makes some changes, not on the basis of the MSS, but mixes in reading from older editions. 2. If Σιμιχίδας and Σικελίδας are originally nicknames of members of a guild of bucolic poets, then in the Thalsia they denote all members of the one and the other guild, and get individual meaning only from the connection. 3. The Adoniasusae. 4. ὄχλος ἀθρόος (vs. 72) is emended to ὄχλος ἀ[μ]θρόος. Cf. Aristoph. Nub. 1201 ff. and Horace Ep. I. 2, 27. The Oxyrh. fragment of Theokritos strengthens our confidence in the traditional text. 6. Paris Codex, *ancien fonds grec* 2884. 7. The fifth idyll. 8. The fourth idyll. 9. The question of strophe-division in the eighth and other idylls.

XIII, pp. 280-283. A. Ludwich, Nachlese zu den Fragmenten des Astrologen Anubion. Continuation from Philologus LXIII, pp. 116 ff.

XIV, pp. 284-296. O. Altenburg, Niobe bei Ovid. Analysis of the text and a discussion of the sources of the version of the myth used by Ovid. The tale of Arachne was doubtless taken from some Alexandrine manual of mythology. Ovid follows neither Euphorion nor Apollodoros nor Sophokles in the myth of Niobe, but seems to be combining materials from a Theban and Lydian source.

XV, pp. 297-307. M. Rostowzew, Die Domänenpolizei in den römischen Kaiserreiche. An attempt to set forth the organization of the police service in the so-called *saltus*, the great imperial and

private landed estates. These police, called *saltuarii*, were for the most part slaves. On page 302 ff. is a discussion of the Greek equivalent for *saltuarius*, ὄρεο- or ὀροφύλακες. The imperial estates were mostly patrolled by soldiers, hence the fact that almost no *saltuarii* are met with there.

Miscellen:

7. pp. 308-310. K. Praechter, Zu Xenophanes.

8. pp. 310-314. Th. Stangl, Zu Ammianus Marcellinus, Seneca de providentia und Plinius' Panegyricus. Ammian. 14, 11, 26; Sen. de prov., 3, 4; Plin. Pan., 44, 6; Ammian. 20, 7, 6; 30, 6, 6; 31, 10, 1; 31, 16, 7; 21, 13, 15; 17, 5, 11.

9. pp. 314-320. A. Funck, Beiträge zur Erklärung und Uebersetzung der römischen Komiker, (continued from p. 160). Men., 325, 356, 685, 694 f., 841 f., 979 f.; Andria, 54, 72-3, 93-4, 135-6, 172 f., 215 ff., 253, 274, 298, 307 f., 333, 631 f., 696-7, 911; Adelp., 80, 181, 547, 605 f., 665 ff., 672, 676, 791 f., 850.

XVI, pp. 321-340. P. Thouvenin, Metrische Rücksichten in der Auswahl der Verbalformen bei Homer. Summary on p. 340. Homer did not exhaust the whole list of existing or possible forms. He was led in his choice by the exigencies of metre; he selected what suited his verse and rejected those which were metrically impossible.

XVII, pp. 341-366. W. v. Voigt, Cn. Lentulus und P. Dolabella. A numismatic discussion. A puzzling aureus of Cn. Lentulus on the evidence of its weight must fall in the times of Caesar and the second triumvirate, and is ascribed to the consul of 44 B. C., who figures as both Dolabella and Lentulus. So one of Caesar's champions received participation in the privilege of coining money after Caesar's death. The indirect evidence of ancient writers to a change of name by Dolabella thus receives numismatical corroboration. This is the last example of *transitio ad plebem*. The date of the coin is 42 B. C. Summary p. 361.

XVIII, pp. 367-384. W. Nestle, Heraklit und die Orphiker. After a discussion of the meaning in Heraklitos of the concepts δίκη, νόμος, εἰσαρμένη, χρεών, ἀνάγκη, αἰών (χρόνος) λόγος (pp. 371-380), there follows (p. 384) a summary of results. Sharp polemic and yet many points of agreement characterize his relation to the Orphici. He found in them tendencies toward a correct view of the universe, but only as an undeveloped germ: and the cult-forms of the religion of the mysteries, and their amalgamation with many sorts of superstition must have offended his pure and lofty spirit and stirred him to polemic. He changed in an independent manner many of the elements he found useful in their works.

XIX, pp. 385-390. K. Praechter, Kritisch-exegetisches zu spätantiken Philosophen. 1. Academ. philosoph. index Herculi. col. 1, 26 f., p. 5, Mekler. 2. Ps.-Aristot. π. θανμ. ἀκουσμ. 39. 3. Zu Epiktet. 4. Dio Chrysost. or. 12, 59.

XX, pp. 391-413. H. Wegehaupt, Beiträge zur Textgeschichte der Moralia Plutarchs. The conclusions are summarized on pp. 412-413. Planudes compiled his collection from manuscripts, as did also the redactor of Vatic. 1013, and other larger *corpora*. But almost all others are manuscript collections of quite small groups or single treatises. A suitable critical edition would be a stupendous undertaking.

XXI, pp. 414-437. P. Köhler, Eine neue Properzhandschrift, Lusaticus, subscribed, 'padue 1469,' but dating from much earlier in the 15th cent. Its text is from two sources, one closely allied to the Neapolitanus, the other to the Mss group D. V. A. F. Readings differing from the Teubner text of 1885 follow.

XXII, pp. 438-464. W. M. Lindsay, De Citationibus apud Nonium Marcellum.

XXIII, pp. 465-472. Fr. Zucker, Euhemeros und seine 'ἐπὶ ἀναγραφῇ bei den Christlichen Schriftstellern. Summary p. 470. Only a few Christian writers, Eusebius, Minucius Felix, Lactantius, and Augustine, knew of the 'tendency' of Euhemeros. In the excursus at the close three euhemeristic tales in Firm. Mat. err. prof. rel. c. 6 sq. are discussed.

Miscellen.

10. pp. 473-4. O. Schroeder, Ein Satz aus der Phrygerarie (Eurip. Or. 1395-1424) cf. his article in Berl. philol. Woch. 1904, 167.

11. pp. 475-478. A. Deissmann, Verkannte Bibelzitate in syrischen und mesopotamischen Inschriften.

12. pp. 478-480. A. E. Schöne. Zu Iulius Exsuperantius. Emendations.

XXIV, pp. 481-492. L. Deubner, Zur Iosage. The killing of Argos with a stone (Apollod. II, 7, Etymol. Magn. p. 136, 53) suggests restoring Bacchyl. XVIII (XIX) 29 λ(ιθῶ). The common form on vases is Hermes slaying Argos with a sword, but an Ionic amphora in the Munich collection illustrates the version of Apollodorus. The ultimate source is Hesiod's Katalogoi. The common version comes from Aigimios.

XXV, pp. 493-498. O. Schroeder, Asklepiadeen und Dochmien. The Aeolic verse with three arses became the Attic dochmiac.

XXVI, pp. 498-505. A. Zimmermann, Die griechischen Personennamen auf -ov und ihre Entsprechungen im Latein.

XXVII, pp. 506-553. A. Mommsen, Formalien der Dekrete Athens. Chronological treatment of the development of the curial style in Athenian decrees.

XXVIII, pp. 554-566. R. Müller, De attributo titulorum saeculi V. Atticorum observationes quaedam. On the position of the attribute, discussed in 2 parts, of 5 and 3 divisions each.

XXIX, pp. 567. M. Manitius, Zur lateinischen Scholienlitteratur. 1. On the life and scholia of Persius. 2. Scholia to Horace (Ars Poetica), Gleanings from Cod. Monacensis 14498.

XXX, 573-632. A. Müller, Militaria aus Ammianus Marcellinus. I, Survey of the bodies of troops named in A. M. A. Legions. B. Auxilia. II, Fleets. III, The military grades. IV, Weapons. A. Defence. B. Offence. C. Manufactories of arms. V, Standards. VI, Service. VII, Order of march and pitching of camps. VIII, Discipline. IX, Punishments and rewards. X, Food and Pay. XI, Manners and customs. XII, Relation of the military to the civil authority.

Miscellen.

12. pp. 633-4. O. Immisch, Zum Margites, reads a trimeter.

μηδὲν πονεῦντα μηδ' ἐπαῖοντά τευ.

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